

THE
VIRGINIA
EVANGELICAL AND LITERARY
MAGAZINE.

Vol. I.

JANUARY, 1818.

No. I.

INTRODUCTION.

IN presenting to public acceptance a new work of the kind announced in the title, it may be justly expected, that we should make an exposition of our views and motives, and of the general principles on which we mean to conduct our journal.

The title of this Magazine has been adopted as significative of our purposes and feelings. Disclaiming, as we do, all local prejudices, and acknowledging the United States as our country, we confess that we take a peculiarly lively interest in the prosperity and welfare of that section in which we were born and educated; and therefore we have prefixed the name *Virginia*, to the general terms which characterise the nature of our work.

Religion is, in our estimation, a subject of pre-eminent and inexpressible importance. We regard it as connected with our personal and most private interests, our domestic enjoyments, the peace of society, the permanence of our happy institutions, and the everlasting welfare of our fellow men—and therefore feel ourselves bound by every obligation, to promote it to the utmost of our power.

The term *religion*, however, has been applied to the worship of Calves and Crocodiles, to the mythological fictions of Greece and Rome, to the brutal and fiendlike service of Jugernaut, to the bloody superstitions of Mahomet, to the pompous ritual of the Roman Catholics, and to the simple and unadorned observances of the various classes of Protestants.—Hence it is obvious that a word more undefined and vague in its signification could hardly be used. Of course, we have

chosen to express ourselves by a term of much less latitude. Our Magazine, as respects religion, is to be *Evangelical*.—In present usage, (for all living languages are subject to change,) this term designates a peculiar class of sentiments, and system of doctrines derived from the holy scriptures, in opposition to other systems which are professedly supported by the same authority. Of this system, the principal articles are:—1. The total depravity of man. 2. The necessity of regeneration by the Holy Spirit. 3. Justification by faith alone. 4. The necessity of holiness as a qualification for happiness. These articles are introduced here, merely for the sake of interpreting the meaning of the word which we have adopted in our title, and are therefore expressed as briefly as possible.

The exposition which we shall give, in the course of the work, of these doctrines, and of others intimately connected with them, will be modified by our peculiar views; yet it will be our constant endeavor not to overrate any thing unessential to salvation; and to set up no tests of piety, which are not established in the holy scriptures. We have been taught to call no man master upon earth. Fathers and Reformers are esteemed by us as pious, and sometimes able men—but after all, mere *men*, whose opinions may be freely questioned, and ought always to be tried by the standard of revealed truth. The Bible is the only inspired book in the world, and to its authority alone do we pay implicit submission. Nevertheless, we do not depreciate creeds and confessions of faith; and, although we do not consider ourselves as pledged to vindicate every expression to be found in any thing of man's devising; yet we do believe that the system of doctrine taught in the holy scriptures, is contained in the Confession of Faith of that Church to which we have the happiness to belong. Yet, while we firmly maintain that “form of sound words” which we have adopted, we shall, as conductors of a religious work, endeavor continually to imitate that example of liberality, and brotherly-kindness, which has been displayed by our predecessors, and especially by those who, under God, were the founders of the Presbyterian Church in the United States.

In illustration of this last remark, we shall offer a few quotations from the Constitution of the Presbyterian Church in the U. States:—“All saints that are united to Jesus Christ, their head, by his spirit and by faith, have fellowship with him in his graces, sufferings, death, resurrection, and glory: and being united to one another in love, they have communion in each other's gifts and graces, and are obliged to the per-

formance of such duties, public and private, as do conduce to their mutual good, both in the inward and outward man.—Saints, by profession, are bound to maintain an holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification; as also in relieving each other in outward things, according to their several abilities and necessities: Which communion, as God offereth opportunity, is to be extended unto all those who, in every place, call upon the name of the Lord Jesus.”—chap. xxvi. sec. 1, 2. The persons designated in this place, as saints by profession, it may be remarked, are elsewhere described as “those who profess the true religion.” In another part of the same work, we are taught to believe “that there are truths and forms, with respect to which men of good characters and principles may differ; and in all these, it is the duty of private christians and societies to exercise mutual forbearance towards each other.” (See pa. 342, Introduction to Form of Government, sec. 5.) It is in this spirit that we purpose to conduct all discussions concerning doctrine and discipline, in our Magazine. It is not, and we wish it to be distinctly understood, our object to attack others; but as we can, to explain to our readers the doctrines held, and the discipline maintained by us. And this for two purposes, both, as we think, laudable. The one to afford instruction to the members of the society to which we belong; the other to let the pious of different communions see how nearly we agree with them in fundamental doctrines. It is not truth of vital importance which, for the most part divides Christians; but questions about modes and forms. In the beginning of the Reformation, the Lutherans and the Reformed Churches differed as they differ now, yet they held communion with each other. And even among the Reformed Churches, there were diversities of discipline and mode of worship, yet no breach of brotherly kindness. Calvin and Knox, Cranmer and Ridley, and others of the same stamp, acknowledged each other as brethren, and employed their talents and zeal in defence of the common faith. So ought it to be now. So may it be soon!

It is not unlikely that some may object to the introduction of subjects of difference into an Evangelical Magazine. The fear which gives rise to this objection is not entirely unreasonable—What is called religious controversy, has had an effect so disastrous, that we need not be surprized when the lovers of peace protest against it. We hold it in abhorrence; yet we love amicable discussion. It is an important means of arriving at the truth; and among Christians is admirably

calculated to promote forbearance and charity. He is the bigot, who, never hearing but one side of a question, and receiving as the truth of revelation, all that sectarian dictates, shuts out of the Universal Church, and cuts off from the mercies of God, all who differ from him. While he, who has attended to all that others have to say in vindication of their sentiments, and knows how much ought to be attributed to early impressions, to education, and to various associations of ideas, if not convinced of the unsoundness of his own opinions, ceases to wonder that what appears so plain to him, does not appear equally plain to them; and attributes that to venial infirmity, which the narrow minded and illiberal impute to malignant obstinacy. It is the well informed christian who is most likely to "bear—fear—and forgive." In general, then, the more widely knowledge is diffused, the more likely is it that Christian Charity will abound. This might be proved by an irresistible induction—Here however, we will only ask what is the cause of the difference between the conduct of differing Christians in the present day, and in the time of Wickliffe, and John Huss—Or in Protestant and Catholic countries? It is because religious knowledge is much more widely extended in one case than in the other. It is this which has determined us to engage in the work here offered to public acceptance. In the progress of it we shall enter into various discussions of religious doctrine and discipline, with the object and the hope of thereby promoting knowledge, confirming faith, advancing holiness, and cultivating that charity which we know is never to fail. We are not so simple as to imagine that we shall ever witness complete uniformity in religion. Nor are we prepared to say that such a consummation is desirable. But while it is visionary to expect that men will be of one *mind*; surely it is not in vain to hope that the time will arrive, when christians will be of one *heart*: and that the different churches will use towards each other the beautiful and affecting language addressed by Abraham to Lot; "Let there be no strife, I pray thee between me and thee, and between my herdmen and thy herdmen; for we be brethren." We have looked over the "Body of Confessions" of the various Protestant Churches that sprung up at the era of the Reformation, and have observed with much delight the fullest confirmation of a remark before advanced respecting the general agreement of the pious in all points essential to salvation. Leaving out modes and forms, concerning which by the way, very little is said in the New Testament, he who could *ex animo* subscribe to one set of articles, would find very little difficulty in

adopting any, or all of the rest. In conformity with this opinion, we expect and fondly hope that the greater part of the religious matter contained in our work will be acknowledged as true by all who love the Lord Jesus Christ in sincerity. All in every nation, and of every name, who are of this class shall ever be regarded and recognized by us as brethren.

In relation to the Religious Intelligence with which we intend every month to treat our readers, we shall first attend to what is going on in our own borders, and then to the transactions of foreign societies. Except in extraordinary cases, we cannot enter into detail; but shall give the most important particulars in the way of abstract. The exertions of *all Societies* to advance the Redeemer's Kingdom, and promote the happiness of man, as far as we can gain information of their proceedings, will be duly noticed. So much in relation to the religious department of our work.

After a long season of intellectual and moral darkness, a reformation in the church, and a revival of letters took place almost simultaneously. These two events exerted a reciprocal influence. The Reformation promoted Learning, and Learning advanced the cause of the Reformation. Study of the history of religion and literature will serve to show that learning and philosophy are handmaids to religion, whose services ought not to be disregarded. When the controversy between catholics and protestants arose, a *translation* of the Scriptures into corrupted Latin, was the standard to which all were referred for knowledge of the mind and will of the Almighty. The protestants, however, justly thought that the originals of the old and new Testament were the work of inspired men; whereas the Vulgate was, as has been said, a mere translation made by those who could not support the least claim to infallibility. They resorted then to the fountain, instead of drawing from the muddy stream. This gave a direction to the studies of the Reformed. The treasures of ancient learning were laid open. The mind was powerfully exercised; and its powers greatly enlarged, in preparing for the exposition of the Sacred Scriptures, and the defence of the protestant faith. This paved the way for that freedom of enquiry which characterizes modern times. ~~The~~ ^{that} boundaries of human knowledge were enlarged—Science, who had long drooped and languished in obscurity, now began to spread her wings, and, assuming an angel's form and size, at one time led her votaries through all the diversified beauties of terrestrial nature; and anon soared with them among the Heavens, presenting to their astonished minds the glories of

new worlds, and new systems, where the Creator unfolds his perfections.

While philosophy was true to her own purposes, and pursued her legitimate objects, she “looked through nature up to nature’s God”; she encouraged her disciples to worship him in spirit and truth; and brought them to the foot of the cross, where they were taught to adore and love. But her nature has been sadly perverted; or rather, pretenders to philosophy have endeavored to shut out the light which shines from Heaven; to darken the glorious prospects which revelation opens to our view; to extinguish the best hopes, which have ever cheered the human heart, and pointing to the tomb as the “place of eternal sleep” to cut off the strongest consolations, which have ever come in for the support of suffering man in the dreadful hour of the extinction of human hopes, and the disruption of the tenderest ties of human nature. This has created a prejudice, which it is for the interest of man to extinguish. There are now in the world multitudes, who associate with the name of philosophy, ideas of infidelity and atheism; of disregard both of God and man; and indeed of every thing most to be deprecated and detested. Hence many religious people are indisposed to encourage that course of liberal study which modern improvements have marked out; and think that it is all one to make persons philosophers and infidels—While many a thoughtless youth inclined to cast off the restraints of religion, has eagerly adopted the opinion that to assert his pretensions to intellectual refinement, and philosophical knowledge, he must laugh at the credulity of his fathers, and reject the faith which guided them through the labyrinths of life, and supported them in the hour of death. Now it is much to be desired that these prejudices should be destroyed; and that with the extended views and deep devotion of the greatest of all the poets, we should be ready to exclaim

How charming is divine philosophy!
Not harsh and crabbed as dull fools suppose,
But musical as is Apollo’s lute,
And a perpetual feast of nectar’d sweets,
Where no crude surfeit reigns.

It is a ~~consoling~~ truth that the greatest of all the philosophers, as well as the sublimest of the poets, was an humble disciple of a crucified saviour; and consecrated the high powers with which he was endowed to the service of God through Jesus Christ. While then we believe, and maintain that no gifts of genius, no acquirements in knowledge, can be a substitute for

the regenerating grace of God, and the sanctifying influences of the Holy Spirit we believe that it is not unfavorable to religion to cultivate the taste, to shed on the mind the light of learning, and imbue it with the principles of sound philosophy. On the contrary, the better the intellectual discipline to which we are subjected, the more ready we shall be to acknowledge the reasonableness of that service which the gospel requires. It is the smatterer who boldly determines *a priori*, what it is fit and right that the Almighty should do; and what revelations it becomes infinite wisdom to make. "Child-like sage," is the proper appellation of him alone who has subjected his understanding to the rigorous discipline of the true philosophy; and has been brought to that state of mind, in which he neither believes without evidence; nor suffers the conclusions derived from good evidence to be unsettled by the difficulties with which a subject may be connected.

But in this place we are not at liberty to pursue this topic. We are expounding our views, and giving the reasons why, sustaining the offices which most of us do sustain, we have thought it becoming and proper to appear as conductors of a journal in part devoted to the interests of learning. To the considerations which have been advanced, and which might be extended much farther, there are others of deep interest, and great power, to which we must for a moment advert. Our birth, our education, our habits of thinking and feeling, all conspire to render the country in which we live dear to us. We have compared the institutions of various nations; and have considered the effect which political and ecclesiastical establishments have had on the individual and social happiness of men; and we rejoice in the Providence which has cast our lot in this land of equal rights and under this government of laws. *For God and our Country*, is the motto which would most adequately express our views and feelings. Our first duty is to him who created and redeemed us; our next to our Country. We rejoice that these are not inconsistent. Patriotism, as well as piety, makes us desirous to promote the interests of true religion—At the same time, we are persuaded that it is of very great importance that information should be diffused among the people; that they should be accustomed to read and reflect; to examine for themselves and act on their own convictions of truth and duty. Virtue and knowledge are the main pillars of a free government. By conducting a monthly journal consecrated to the interests of religion and learning, we hope in some measure to fulfil the duties which to us appear paramount; to make some return to the State,

*as the only way, then, to secure the
diffusion of this as a public sto-
rick and a civil.*

under whose protecting wing, we live in the enjoyment of many inestimable privileges; and to him who has blest us beyond all people.

In conducting the *literary* department of our journal, we shall allow ourselves very great latitude. We have adopted this general term, because no better occurred; but the truth is, we intend that our Magazine shall occasionally serve as a vehicle of valuable essays on Agriculture, Inland Navigation, the construction of roads, the great concern of schools, and whatever our correspondence will furnish for the promotion of internal improvement. We believe that the enterprising people of this country only need information on this subject, to stir them up to a degree of zeal and activity which has never yet been witnessed among us. In this view we not only freely offer our pages for communications of this kind, but we earnestly entreat those who possess knowledge to impart it for the benefit of their country. Our limits are circumscribed.—We are however not without hope that we shall be enabled to extend them, and thus afford an opportunity to the pious and enlightened; the theologian, the philosopher, the economist, and the man of letters, to diffuse useful knowledge among his fellow citizens. In the Chronicle of events which we intend to give, no feeling of party; no indication of that spirit will be exhibited. We have nothing to do with any thing of that sort; but merely, in the briefest terms, to record facts, for the information of our country readers.

This introductory address has been extended, we fear, to a tedious length. The reason why we have thought proper to enter into this minute exposition of our views, rests with ourselves. We shall only observe that we thought it due to the public to let it be seen as distinctly as possible, what we intend. We have no concealments, and we should be glad if it were possible to let every subscriber previously understand every subject that we mean to discuss, and the manner in which it will be treated. We have, as we trust, neither interests nor wishes apart from the truth. Let it prevail! is our daily prayer. Let it prevail—and with it that faith which purifieth the heart, worketh by love, and overcometh the world—and that charity which believeth all things, hopeth all things, endureth all things!

And may the great Head of the Church bless these humble efforts, for the promotion of his glory, and the best interests of our fellow men!

No. I.

If there be a God who made, and who governs the world, to know him and to enjoy his favor, must be the highest honor and the greatest happiness of man. But how is this knowledge to be obtained? By the mere light of Nature? Certainly not. "The world by wisdom knew not God." "The invisible things of him from the creation of the world are, indeed, clearly seen, being understood by the things that are made, even his eternal power and godhead." The visible creation, nay, man himself, the astonishing fabric of the human body, and the still more astonishing powers of the human soul, may justly be considered as furnishing satisfactory evidence of the existence of an Eternal Mind. We have, however, no just reason for ascribing the *original discovery* of this most sublime truth to the unassisted energies of human reason.

It must not be imagined that a beneficent Creator would dismiss the first man from his creating hands, an *Atheist*, without any just ideas of the Great Author of his existence: And would not the first man communicate this knowledge to his sons and daughters, and they again to their offspring? Most undoubtedly—And in this way, independently of subsequent revelations—and they have been numerous—some knowledge of God might be preserved in the earth from generation to generation, through a long series of ages. Is it reasonable to suppose that a single age has yet passed away, without any appearance or occurrence in the heavens above, or in the earth beneath, sufficiently interesting to induce every father not sunk into the *lowest barbarism*, to direct the attention of his children to the agency of some mighty invisible power? We think not. And it is singularly remarkable, that the farther we go back into the ages which are past, the more just and correct, with respect to this subject, do the sentiments of Pagan nations appear to be. A striking evidence, it would seem, that a belief in the existence of a God is not to be considered as the result of *philosophic research*; but an important article of divine revelation.

But, however this may be, it is, most undoubtedly, to the HOLY SCRIPTURES that we must have recourse for just ideas of the being and perfections of God our Maker.

In the writings of Pagan Philosophers we do, indeed, meet with some beautiful and even sublime sentiments respecting the wisdom, the power, and the majesty of the Supreme Being; but their ideas of his perfections were very defective as well as erroneous—so defective and so erroneous as to be utterly unworthy, not only of the Divine Majesty, but even of the very name of a *philosopher*. But how is the scene changed, when from the darkness, and the grossness, and the con-

fusion of these benighted men, we turn our attention to the Sacred Oracles! Nothing can exceed in sublimity, in glory, or in interest, the scriptural account of God.

In the very first page of our Bible, He is exhibited in all the Majesty of a *Creator*—not a mere fabricator of the world from pre-existent materials, as the bewildered Pagans vainly dreamed; but as a Creator in the sublimest acceptation of that term—as making all things out of *nothing*, by the word of his power. Nor was it by a tedious or laborious process that he accomplished the mighty undertaking. No. “He spake and it was done; he commanded and it stood fast.” He had only to say, “Let there be light; and there was light.”

Nor is the scriptural account of divine providence less worthy of our most serious consideration. We must by no means imagine that a Being of infinite perfections would bring into existence such a creature as man—a creature formed after his own image, and then dismiss him from his care as unworthy of any further attention. No.—“His kingdom ruleth over all.” He is the Governor of the nations which he hath made. And his providence extends to all his creatures and to all their actions—to the most inconsiderable, as well as to the greatest events—to the hairs of our head, as well as to the angels that excel in strength and in dignity—to the fall of a sparrow, as well as to the rise and fall of empires, and the revolutions of the celestial spheres.

But it is principally in a practical acceptation that the Scriptures claim our most serious attention. Here, we have no continuing city. Here, we are strangers and sojourners, as all our fathers were. And we wish to know what our future state is likely to be; we wish to know whether there is any connexion between our conduct in this life, and our condition hereafter; and, especially, we wish to be informed, what measures it may be in our power to adopt, to secure to ourselves a happy immortality. But the light of nature can afford us no satisfactory information upon any of these interesting subjects. Nay the light of nature, taken in the most proper acceptation of that term, can give us no *assurance* that death will not be the utter *extinction* of every *vital principle* in man. But the beneficent Author of our existence, has been pleased to grant us a divine Revelation to be a light to our feet, and a lamp to our path; or, in other words, to teach us what we ought to believe, and what we must practise in order to salvation.

That the Great Lord of the Universe should thus regard us in our low estate is, certainly, an instance of astonishing condescension. And might it not be expected, that every indi-

vidual thus highly favored, should embrace without delay, so precious an opportunity of becoming acquainted with the things which belong to our everlasting peace? Yes; it might be expected, but the reverse is, in many instances, the unhappy case. And how shall we account for this? Would the wisdom of God provide for us instruction which we do not need? This, surely, will not be imagined. And must it not be dangerous in the extreme, to live and die ignorant of the way—the only way a sinner can take in order to be saved! Most undoubtedly it must. And yet, how many seem to consider their ignorance as an excuse for their inattention to the great interests of a future state. Strange! that a sentiment so evidently absurd, should meet with the least indulgence! That *invincible* ignorance, ought to be considered as an excuse, will readily be admitted. But when it is *voluntary*, or owing to mere inattention, it is a very different case. When God our Maker speaks, shall we *refuse* to hear, and then consider this *refusal* as an extenuation of our guilt! “My people, says the God of Israel, is destroyed for lack of knowledge.” And can ignorance be less destructive under the new, than it was under the old dispensation? The Great Teacher sent from God, has determined this case. “If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin.” And can nothing be done for our fellow citizens who have, hitherto, paid little or no attention even to the *first principles* of the oracles of God, more than has already been attempted? Would not a MONTHLY VISITANT, carrying *Glad Tidings* to their door, meet a welcome reception?

But it is not, exclusively, inattention to the Revelation, which the God of Heaven has been pleased to afford us, that we have to lament. Under the specious pretext of removing the objections of Infidels to the Religion of Jesus Christ, great pains have been taken, and much learned ingenuity has been employed, to reduce that Religion to a system of *cold* and *barren* Ethics—a system, scarcely distinguished by any one peculiar and well defined trait, from what is commonly denominated the religion of Nature. And to guard our readers from all impositions of this description is, we readily acknowledge, one design of our present undertaking. For it is, we are well persuaded, more from measures of this nature, than from the most virulent attacks of *undisguised* Infidelity, that we have any thing to apprehend. That a scheme of religious principles, which appears to pay a respectful homage to virtue, at the same time that it requires few or no sacrifices, and but little exertion in order to obtain eternal life, should be

popular, is nothing more than might be expected. But this is not the Religion of the BIBLE. And we consider it our duty still to contend earnestly for the *faith* once delivered to the saints.

It must not, however, be imagined that it is a treatise of *Polemic Divinity*, that we are about to obtrude upon our readers. Upon our brethren of other denominations we meditate no attack. Instead of kindling afresh the wide wasting flames of religious controversy about the peculiarities of a party, we hope to do something towards healing the breach which party spirit has most indiscreetly made among brethren, holding the great essentials of the Christian faith. But if any man shall undertake to subvert any fundamental doctrine of our Holy Religion, we dare not bid *him* God speed. Yet, even with *him*, it is not our design to enter the *lists* of controversy. Our object is to exhibit as just and luminous a view as we can of the Christian doctrines we are required to believe, and the Christian duties we are required to perform in order to salvation. Or, in other words, to furnish the most satisfactory reply in our power to the most interesting enquiry ever proposed to a Religious Instructor: "What must I do to be saved." But who is sufficient for these things? Who can speak or write worthy of the incomprehensible interests of eternity? "I was with you,—says the apostle Paul, in his Epistle to the Corinthians,—I was with you in weakness, and in fear, and in much trembling." With diffidence, then, and trembling awe does it become the author of these Essays, to enter upon his arduous undertaking.

For the Virginia Evangelical and Literary Magazine.

REFLECTIONS ON THE NEW YEAR.

We have just finished another year of our life, and entered on the new. Thus time is passing, and we are approaching that moment when time, as to us, will be no more; when we shall calculate the duration of our existence, not by the lapse of time, of years, and months, and days, but in a manner entirely different, of which we can now form no conception.

The year past, furnishes abundant matter for serious and useful reflection. To many it has been the first year of their life, the commencement of their existence. It is supposed by some, that the number of births, throughout the world, is nearly one for every second. If this calculation be correct,

upwards of *thirty millions* have, during the last year, been added to the human family, to act their part in this busy scene, to taste for a while, the sorrows, and perhaps some of the pleasures of this life, and then disappear. These are all immortal beings, whose existence is to run out to an endless duration. Although they may be born to very different fortunes; some to honor, and some to dishonor, and may spend their life in very different circumstances, some in affluence and some in indigence, yet as to their immortality, they are all alike. No diversity of rank or circumstances, can change this feature of their character: It is entailed on them by the Great Creator, and none but he can divest them of it. These sparks of existence will never be extinguished. The power of numbers, in all their possible combinations, can furnish no assistance in attempting to form an idea of *eternity*. All they can do, though the process of multiplication were carried on during the whole life of man, would be to reach a definite period, which must of necessity, come to an end; but eternity is literally *endless*. The comprehension of it exceeds alike the powers of an angel, and the weakest human intellect. Compared with this, the life of man dwindles to a mere point; or rather, bears no conceivable proportion to it. One thousand years and one hour, bear precisely the same proportion to eternity.

Parents! how important and honorable, is the trust committed to your care. To you the language of God, in this dispensation of providence is—take these children and educate them for eternity—furnish them with those religious instructions; set before them that pious example; offer up for them those humble and earnest prayers; exercise over them that prudent discipline which will have the happiest tendency, to form their minds for the joys of a glorious immortality.

If thirty millions and more have been born, according to the calculation above mentioned, nearly the same number, during the last year, have died. Upwards of thirty millions of human beings have exchanged the joys and sorrows of time, for those of the invisible state. This is a number three times as great as the whole population of the United States. Had death been confined exclusively to this country, in one third of the year, he would have swept to the grave, the whole number of its inhabitants. Of all these multitudes, few if any have died, whose death did not pierce with unutterable anguish, the heart of some friend. Thrice thirty millions have shed the parting tear, and felt the pangs of a last adieu! The tenderest ties have been dissolved. Parents have wept over the graves of their children; and children have followed

their parents to the *house appointed for all living*. The husband has been torn from the wife, and the wife from the husband. Could all these mourners have been collected together, they would have filled a vast empire. Could we have travelled through it, we should have found every eye bathed in tears, every heart under the pressure of grief, every house a house of mourning. It would have been an empire of distress; literally the reign of sorrow. This anguish has not been the less poignant for the want of this circumstance.

Death has reduced all these, in many respects, to the same level. They brought nothing into this world, and it is certain they have carried nothing out of it. The rich man derives no more advantage from his former wealth than the poorest tenant of the cottage. The poor man feels no more inconvenience from the gripe of poverty, than the rich. The one is relieved from his penury; the other is removed from his affluence. The master no longer commands the servant, nor does the servant tremble any more at the angry tone of the master. The worm will riot on the prince with as little ceremony as on the beggar; and will consume the beggar with as much relish as the prince.

And why are we not also numbered with the dead? If thirty millions of our fellow creatures have, through the last year, fallen victims to death, how shall we account for our own preservation? Is it because we had a better right to life than they? Had we greater power to resist the effects of disease, or escape from fatal accidents than they? No: we are indebted for our preservation to a gracious, a wise and discriminating Providence, shielding us from death. God has something more for us to do, or to suffer, before we leave this world. How thankful should we be to this kind preserver of our life; and how diligent, faithful and patient should we be in doing or suffering whatever may be his righteous will concerning us!

Of those who have died during the last year, thousands, we hope, have died in faith. *Precious in the sight of the Lord is the death of his Saints!* Their warfare is accomplished; their conflicts with the powers of darkness have ended.—They are perfectly free from sin, and all those imperfections which were their grief while here below. They have passed beyond the reach of those temptations with which they were once surrounded. They have joined the general assembly; have entered into the joy of their Lord; have swelled with their voices the anthems of the New Jerusalem. What scenes do they not witness; what words do they not hear; what rivers of pleasure do they not taste? They rest from their

labors, know the value of religion, have obtained the end of their faith, the salvation of their souls.

Thousands more, it is to be feared, have been driven away in their wickedness. The close of life has been to them the beginning of sorrows. As to them, the mercy of God is clean gone forever. What scenes do they not also witness; what words do they not hear; what groans do they not utter; what anguish do they not feel? Miserable, deluded victims of unbelief and impenitence! they know the consequence of rejecting a Saviour; they know what it is to be engulfed in absolute despair.

Dangerous to the last degree as a state of unbelief and impenitence certainly is, yet how many have spent the last year in that perilous condition! For another whole year they have disregarded the warnings and threatenings of God; resisted the invitations and rejected the promises of the gospel. The year has been spent, with fearful industry, in treasuring up wrath against the day of wrath. The guilt of another year is added to their former account. Their repentance, according to all human calculation, is so much the more difficult; and as this difficulty increases, in the same proportion does the probability of their final destruction. This is a subject of painful reflection; let us change it for one more pleasing.

We may cherish the pleasing hope, that during the last year tens of thousands have been progressing in holiness.—They have spent the year in watching against sin, in resisting temptation, in subduing the sinful passions and criminal propensities of their nature. Their faith is more confirmed, and every devout affection of the heart is more invigorated. They have enjoyed many an hour of sweet communion with their God and Saviour. They are better qualified for the society of heaven than when the year commenced. They are better prepared, either to remain here and fill up the duties of life, or to obey the summons which will call them before their Judge to receive the reward of faithful servants.

During the last year, multitudes, we hope have embraced the religion of Jesus Christ, and are now enrolled among the trophies of divine grace. To them, in a very peculiar sense, it has been the beginning of years—the year of their redemption. The first penitential tear has started from their eye; the first ray of hope has cheered their souls; the first emotions of genuine piety have swelled their bosoms. The holy spirit has commenced the work of renovation, stamping on their hearts the features of the divine image, which is to brighten forever with new accessions of glory. May the Lord add to their number daily, such as shall be saved!

The year on which we have just entered will, no doubt, be filled up with events as diversified and as interesting as those of the last. But these events are unknown to us : they are known, however to God ; and will all be directed by him to the further accomplishment of his wise and gracious purposes. Under the view of this uncertainty, the pious heart may derive consolation from the blessed assurance that *all things do work together for good to them that love God, to them who are the called according to his purpose.* N. S.

[It is our purpose to offer to our readers short discourses, which may suit very well to be read in families, on Sabbath evenings, or at other convenient seasons. This plan has been pursued by the conductors of some very able and popular Monthly Journals, with happy effect, and much to the satisfaction of a very numerous class of subscribers. That which has been acceptable, and beneficial to others, may be so to us. This last remark, may make it proper to add, that we intend to publish *Original Sermons*—Unless perchance we should meet with a discourse of singular excellence, which probably our subscribers would never see, except in this work. In this case, we should think it unreasonable squeamishness, to withhold it from them.]

SHORT DISCOURSES FOR FAMILIES.

No. I.

PHILIPPIANS, IV. 11.

I have learned, in whatsoever state I am, therewith to be content.

A contented mind is certainly no common attainment.—So far from it, that probably many readers are disposed to think that the person who made this declaration, must certainly have providentially escaped from a very considerable proportion of that disquietude which other men feel, in consequence of the miseries of human life. You may perhaps think it barely possible, that an individual should be contented, whose condition has always been prosperous ; who has never experienced, what the world denominates *a reverse of fortune* : but, with Job's accuser, you are ready to say ; " Let God put forth his hand and touch him," and he will manifest the common symptoms of discontent.

The author of the declaration in the text, was the apostle Paul. A man who, about the time of receiving his commission from Heaven, received from the same source, an intimation, not that popular fame, applause, or temporal prosperity awaited him ; but of the *great things* which he was destined

to suffer for his Saviour's sake. This preparatory information was fully verified in every scene of his future life.

His ardent zeal in the cause of his divine master, was not suffered to pass unnoticed by the enemies of the cross of Christ, whether Jews or Gentiles ; nor did it permit him to temporise in his official capacity ; or to shun the declaration of the whole council of God, to sinners of any station or rank. A noble example to every man who has professedly espoused the same cause with this great apostle, under the influence of the same spirit. Paul knew well the terms on which his heavenly commission had been received—that bonds and afflictions awaited him wheresoever he should be providentially directed ; but “None of these things, said he, move me ; neither count I my life dear to myself that I may finish my course with joy.” See him arrested and in danger of being torn in pieces by an infuriated rabble ; follow him into the presence of the Roman governor, hear his defence—Nay, hear him when actually bound with a chain, making the declaration in the text ; and then ask whether the tranquility of his mind ought to be ascribed to the security of his person, and to the prosperous state of his temporal interests.

We must turn our attention, to the doctrines received by the apostle ;—to the system of truth which he was inspired to teach, and the benign influence of which, he felt on his own heart ; that we may be able satisfactorily to account for the contentedness of his mind, amidst the disasters that befell him.

1. And the first prominent truth, in the system which he advocated, that merits our attention at present is, the doctrine of *Divine providence*.

God, having made the world, has not abandoned the workmanship of *his hand* to the direction of *chance*. Whilst kingdoms, states and empires rise in prosperity and flourish under his fostering hand ; he hears the young ravens cry, and gives them food ; he numbers the hairs of the heads of his people ; and a sparrow falls not to the ground without his notice.

Weak, shortsighted man, may find it impossible to bestow his undivided attention on a multiplicity of affairs which call for it ; and the idea of a Being to whom all other beings and events are present ; and at all times uncovered in his sight, may be too great, to be fully grasped by our narrow minds. Such however, is the character of that God, whom Paul worshipped and in whom he trusted. Though clouds and darkness are round about him, righteousness and judgment are the basis of his throne. Though his people are often unapprised of his designs, and through their remaining imperfection may

interpret his dispensations erroneously, they are nevertheless under his guidance, and they will presently acknowledge that he has done all things well.

But will the belief of this doctrine afford comfort to every mind? Will every sinner, whatever his earthly lot, be contented when he receives the assurance that *the Lord reigneth*? By no means. If whilst an impenitent transgressor recognizes the extent of the divine government, and realizes that the eye of God is attentively fixed on him, he at the same time entertains any correct views of his own character and future prospects, so far from having a contented mind, the possession of worlds could not reconcile him for a moment to his present condition.

2. This proves that, to be contented in the belief of God's particular providence, we must have satisfactory evidence that he is our friend; that we have become his people, and that he, consequently, *careth for us*. This evidence Paul possessed. "We know, said he, that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens:"—"I know in whom I have believed, and am persuaded that he is able to keep that which I have committed to him until that day. We are confident and willing rather to be absent from the body, and to be present with the Lord."

Think not that this assurance of his interest in the favor and providential care of his heavenly Father, was an appendage of the apostle's office; or a privilege not to be expected by christians in general.

Every disciple of Jesus Christ has, with the apostle, committed his soul to *Him*; and every disciple who is not criminally inattentive to his best interests, may possess an assurance, that what he has thus deposited in the hands of his Redeemer, shall be safely kept until the great day. It is not to be concealed, however, that there are many, of whom we entertain a hope that they belong to the family of heaven, who are not able to appropriate to themselves the consolation which many of their brethren derive from the oracles of God. The great and precious promises with which the Bible is replete, are acknowledgedly sufficient to calm the fears and give tranquility to the minds of all, to whom they belong. But have I an interest in these promises? Am I entitled to the blessings which they unfold? In proportion to the difficulty felt in giving an affirmative answer to these enquiries, will be the anxiety of the person who makes them. If he be in earnest in this great concern, expect not to find him contented, until, examining himself, by the word of truth, he shall be enabled

to recognize some of the lineaments of a child of God. Ah ! when it pleases God to rend the veil from the hearts of his doubting, afflicted people ; to lift on them the light of his countenance and enliven and invigorate their love and faith and every grace ; how are they ashamed of the unbelieving fears they had cherished ? How impossible is it then, for them to entertain a suspicion of his care ? How completely, by these gracious manifestations, are they reconciled to all the dispensations of his righteous providence ? If God smile upon them, every thing around them seems to participate in the blessing ; the sun shines with new splendor, and the heavens, and the earth, are cloathed with fresh lustre, when viewed as the workmanship of *his* hand, and reflecting *his* glory ; who is creation's God and the God of grace and salvation. Then “ although the fig tree shall not blossom, neither shall fruit be in the vines, the labour of the olive shall fail, and the fields shall yield no meat, the flock shall be cut from the fold, and there shall be no herd in the stalls : yet may they rejoice in the Lord, and joy in the God of their salvation.” If the Spirit of God bear witness with their spirits that they are born of him, they may submit cheerfully to the spoiling of their goods, knowing in themselves, that they have in heaven a better, and an enduring treasure.

3. But the saving operations of divine grace not only constitute the believer's evidence of a scriptural claim to future felicity, and in this way free him from the painful fears of future punishment, but they have a direct influence on the tempers of the heart. Men are miserable and discontented, because they are depraved. See the host of sinful passions with which the guilty mind is agitated—Envy, malice, pride, an idolatrous attachment to earthly objects ; enmity to God and his government ; and a growing hostility to the dispensations of his righteous providence, constitute but a part of the black catalogue of crimes which are desolating the earth and blasting the peace of nations and of individuals. Alas ! what can *philosophy*, falsely so called ; what can the wisdom of man do, towards the removal of these evils ? That power is needed here, by which a Lazarus was restored to life. If Jesus but give commission to his word, the dead *hear and live*. They receive the heavenly message, not as the word of a man ; “ but as it is in truth the word of God ;” and (observe what the apostle further states,) which *effectually worketh* in them that believe.

This effectual operation of the *word*, the apostle had experienced ; and therefore he knew how to be abased and how to abound ; and was contended in all circumstances. That di-

vine influence which gives to the word of God a purifying efficacy, is the grand desideratum, wherever the gospel is preached. Without this, a Paul or an Apollos would preach in vain; with this, the word of God, in the hands of the weakest instrument that he employs to preach it, is made "effectual to the pulling down of the strong hold" of Satan. Marvelous changes have been wrought by the *foolishness* of preaching. Sinners have "put off the old man which is corrupt, according to deceitful lusts; and have put on the new man, which is renewed in knowledge after the image of him that created him." They "have learned of him who is meek and lowly, and thence have found rest to their souls." Not satisfied with a superficial acquaintance with the contents of the bible, as a dead letter; they have with meekness received the engrafted word, that thereby they might grow and flourish, as living plants, in the vineyard of God. . Instead of the unhal- lowed principles and passions which reign in the corrupt heart, the love of God has been shed abroad in their hearts, and grace is afforded to them, to bring every disposition and temper into submission to the divine will.

Thus it has happened, that from the cottages of the poor in this world, who were rich in faith, the sacrifice of praise and thanksgiving has been daily offered to God, from pure and thankful hearts. Invoking and receiving his blessing on their daily bread, their plain and scanty fare has excited their gratitude, precluded every murmur, and made them truly contented; whilst the rich sinner finds something to embitter his highest enjoyments and to render him discontented, when his corn and wine most abound. Poor man! he accuses the secondary causes employed by providence, or the providence of God himself, as the cause of his disappointments, and of his discontent; but he accuses both erroneously and wickedly.—The real cause of his disquietude is in himself. His mind is not at ease. He may change his place; his circumstances may vary; old schemes and projects may be abandoned, and new plans adopted; but "who will shew me any good?" is his anxious enquiry still—"Like the troubled sea he cannot rest;" he meets with nothing commensurate to his wishes; nothing that he deems equal to his deserts; whilst the humble christian, who perhaps subsists on the crumbs that fall from *his* table, is contented and thankful; as in the lowest estate in this world he acknowledges that God hath not dealt with him after his sins, nor rewarded him according to his iniquities.

He always is receiving more than he deserves; and yet expects, from the hand that was pierced for him, a crown of

righteousness, in the great day ; a reward far more abundant than he can ask for, or adequately conceive.

4. Again ; Conscience has very great influence over the weal or woe of mankind. “ Our rejoicing, said Paul, is this ; the testimony of our conscience, that in simplicity and godly sincerity ; not with fleshly wisdom ; but by the grace of God, we have had our conversation in the world.” His own mind entirely approved of the general plan of conduct which he had adopted ; and of the several steps he had taken to accomplish his purpose. The glory of God and the good of souls were his avowed objects, and in practice, his conscience testified that he never allowed himself for a moment to lose sight of objects, in comparison with which, all things besides dwindled into insignificance.

Now, it is not difficult to perceive, that in proportion to the degree of approbation, or disapprobation, felt on the review of our own character and conduct, will be the anguish, or satisfaction felt as the result.

Were we furnished with a faithful history of all that passes in the secret interviews between the devotees of vice, and their own consciences, there is much reason to fear, that it would very ill accord with their professions ; numerous hypocrites would be found amongst them, who assume a smiling countenance, to conceal a wounded spirit. It has never been found, in experience, a very easy thing for man, constituted by his Creator a moral agent, to degrade himself so low in the scale of being, as to be incapable of distinguishing between good and evil ; or as to feel the same agreeable sensations on the review of his crimes, that spontaneously accompany lawful actions. If then we would be *contented*, we must be careful to secure the testimony of our own consciences in our favour : as the most superficial reasoner on the subject, must acknowledge, that “ if our heart condemn us, God who is greater than our hearts will certainly not acquit us ; but if our heart condemn us not, then, indeed, may we have confidence in God ;” then may we with humble boldness look up to him, either to extricate us from circumstances calculated to excite our murmurs and complaints ; or to afford us such an assurance of his wisdom and goodness, and of the faithfulness of his promises, as may enable us to say from the heart, “ It is the Lord, let him do what seemeth good in his sight.”

How often amidst the scenes of sorrow and persecution through which the disciples of Christ have been destined to pass, has their christian example shone with meridian splendor, through the thick cloud that overshadowed them ? How

often by their patient resignation, their meekness and contentment, have their persecutors been convinced (the last persons whom we should have expected to confess the conviction) that "God was with them" in reality?

5. It is not possible that persons expecting from this world more than it is capable of affording, should feel contented in any situation to which they may be exalted. The higher the station to which they have attained, the more ready they would be, were they willing to announce the lesson of experience, to acknowledge that "*All is vanity.*" Often have they with their rich brother, said "Soul take thine ease;" but still they have been disquieted. Often have they, in attempting to quench their thirst from the cup of pleasure, filled to the brim, raised it to their lips, and have loathed its contents; or perhaps have found it empty. But he that drinketh at the fountain to which Paul had access "shall never thirst." The muddy streams of sensual delight are insipid to the taste of one permitted to slake his thirst, with the living water issuing from the "fountain opened in the house of David." The real wants of man are not very numerous or urgent. "He wants but little, nor that little long."—His imaginary necessities are numerous, whilst the world is pursued as his portion. Could he be brought to consider himself only as a *stranger or a sojourner* here; could his eye be directed to a better, a heavenly country; could he acquire a relish for the pure and holy exercises of a mind blest with the contemplation of the divine perfections displayed in the cross of Christ; how would he blush at the recollection of the low and groveling desires which had been binding him to the earth; in the indulgence of which, he had degraded himself and become incapable of participating in entertainments, peculiarly adapted to his original constitution, and to the high station he was destined to occupy among the creatures of God.

This salutary change, it is the province of the Gospel of Christ to effect. Here are exhibited the things which "eye hath not seen, nor ear heard." Things that surpass human conception hath God revealed by his holy Spirit to his people. Their treasure is in heaven; their hopes and wishes centre there; and whilst they view, though at a distance, the land of promise, and hold in prospect the hour which will dissolve every earthly tie, and end their mortal course; the little things that occupy the carnal mind, pass by them unnoticed. Far be it from them to envy the prosperity of the most prosperous transgressors, while they are pressing towards a crown of righteousness, and looking forward with

lively anticipation to the period, when the plaudit of the Son of God "Well done, good and faithful servants," shall consummate their happiness. Their minds, from the contemplation of spiritual things, have been made spiritual; and whilst the bible lies open before them; and they can have access to its inexhaustible treasures; whilst they are invited to the throne of grace, to obtain mercy and find grace to help them in the time of need;" whilst the cheering promise salutes their ear, that all things shall work together for their good, it would be strange, passing strange, if they were not contented. "They have meat to eat which the world knows not of." Durable riches are theirs, for which they may, with the utmost propriety, be expected to abandon cheerfully all objects and pursuits which would unfit them for the enjoyment of their heavenly inheritance, or render their claim to its emoluments doubtful.

Sacrifices must, indeed, be made by every christian. He must be habituated to acts of mortification and self denial.—Often will he meet with the most humiliating evidence that he has not yet attained; that he is yet very far from perfection. And here he may be accused, with propriety, of being *discontented*. Worlds could not tempt him to acquiesce in his present attainments in religion; and happily for him, the scriptures approve of his most ardent desires to meliorate his spiritual condition; and the example of the apostle Paul himself forbids him to think that he has already reached the goal—urges him to gird up the loins of his mind, to be sober, and hope to the end for the full salvation of Jesus Christ. In his temporal circumstances Paul was contented; but his efforts to accumulate treasure in the heavens, never relaxed. The desires of christians here may be illimitably extended; they shall never be thought excessive; they can never surpass the worth or importance of the object at which they aim. Who ever was accused of manifesting a desire too ardent to obtain eternal life? Who did ever, in obedience to the precepts of Christ; or in imitation of the examples of the saints, make a temporal sacrifice, too great to be repaid, by an unfading inheritance? No—it is death to set down contented with present attainments in religion. Acquiesce in all the dispensations of providence without a murmur; but "*covet earnestly*" the best spiritual gifts, the highest possible attainments in piety and devotion. There is no danger here of interfering with the interests or claims of other persons. Should you become rich in grace, they need not pine in poverty. In our father's house there are many mansions; there is room enough for all that will enter in. Come, therefore, and enter, before he rise

and close the door against you. Come and receive a cordial welcome from all that have entered before you. Come and let the tidings that one more sinner has repented, be announced in heaven and published in the song of angels. Amen.

For the Virginia Evangelical and Literary Magazine.

REVIEW.

SERMONS BY THE LATE REV. WALTER BLAKE KIRWAN,
DEAN OF KILLALA.

Have you read Mr. Editor, this volume of charity Sermons? In perusing them I have found no little pleasure: I would hope also, some instruction. We are allowed indeed to know but little of the author: one trait at least, in whose character deserves to be marked. When men abandon one religious connexion for another, they often think their sincerity may be questioned, unless it be substantiated by the virulence of their opposition to the denomination which they have forsaken. Although Mr. Kirwan renounced the Roman Catholic for the Protestant faith, he was never known to speak reproachfully of his mother Church.

Of the sermons considered simply as addresses adapted to to a particular end, the success which uniformly crowned them, has pronounced the panegyric in the most unequivocal manner. "Doubly cased in steel" must have been the heart, which could repel the impression of the eloquent appeals of the preacher in favor of the destitute and friendless outcast from the ordinary mercies of society. Exhibited by him, the nature and the claims of charity come upon us with an overpowering charm, and we delightfully feel as a privilege, what we had before admitted as a duty. Under his management the most unpropitious topics of address are converted into the harbingers of his demands: and sending the love of country; the value of the soul; the zeal of God; or the divine protection to open the heart, he comes and enters and takes possession of it in the sacred name of charity—Nor does it arrest his progress or turn his course to expose and to punish with peculiar fearlessness and power, the prevailing follies and vices of the age.

But while in the respects already intimated, these discourses are admitted to be unrivalled; under the broad title of sermons, they may not pass so triumphantly. It is indeed

the duty of a minister of the gospel to preach the gospel : but it shall not now be denied that there may be occasions of such a nature, that the introduction of nothing peculiar to the gospel is demanded by them. Than this, it would be hazardous to make a greater concession. But if the peculiarities of the evangelical economy may sometimes be excluded from the instructions of the chair; never should any thing issue from that sacred place contradictory to the doctrine of Jesus Christ and his apostles. Of this charge Mr. K. does not appear to be always innocent. The disciples of our Lord, alone, were originally called christians: he however, sinks the distinctive import of that name in its application to multitudes, who according to his own acknowledgment, are sons of perdition. This is not a solitary or a principal objection. The ascription to human nature at certain periods and under certain circumstances of a degree of purity, utterly at war with the scriptural account of its corruption, is repeatedly made. The work of atoning for sin, seems, in several instances, to be indicated as an achievement of man: and he distinctly calls upon his audience to regenerate themselves, and to regenerate others. Will it be said, that he uses these terms entirely in a comparative sense? This may be the case: but that sense is so different from the one ordinarily received, that while this apology admits his own opinion to be correct, it fastens on him the charge of misleading the opinions of others. Let us appeal however, for his sentiments to himself. "I know" says he "nothing essential to the creed of a christian but these—belief in the being, attributes, government, trinity and unity of God; that he is the author of all nature, and fountain of all our blessings; that his providence is universal as the light; that we are responsible creatures, destined for a state of felicity or of misery everlasting; that the holy Spirit assists our infirmity; that Jesus Christ is our redeemer, mediator, advocate and judge; and that under the title of his infinite merits, we are all pursuing the same destination and felicity." Unobjectionable as this may appear at first view, it is nevertheless too equivocal. It wears something of the ambiguity of oracular response. If union of sentiment be necessary to the full fellowship of a Christian Society, it is impossible to dispense with some acknowledged standard. The Scriptures are indeed the only infallible standard: they do not however, supercede the use of human creeds; since all professing Christians differing from each other as they do, appeal to the same tribunal of Scriptural Authority. But as persons contending about the essentials of religion might still subscribe this creed, the preacher should have been more explicit.

The want of perspicuity is not its only fault : it is also defective. If this be all that is essential to the creed of a Christian, what becomes of the doctrine of human depravity, without the admission of which no one can be a Christian, simply because he can feel no need of Christ, and derive no advantage from Christ? From no Christian creed should that doctrine be elbowed out. It is not sufficient that it may be casually dragged in at the heels of some remote inference.

What becomes of the renewing and sanctifying agency of the Holy Spirit? Is all this distinctly intimated in his assisting our infirmity? And yet, from the connection, it would seem, that we are indebted for the righteousness which is indispensable to our Salvation, chiefly to ourselves; but also in part, to the subvening assistance of the Holy Spirit. What becomes of the atoning sacrifice of Jesus Christ? Is it necessarily implied in his being our Redeemer and Mediator? Be it so : still there are many who, while they call him by these significant titles, blast from the record of his accomplishments, his vicarious satisfaction for sin—His infinite merits indeed, are brought to view, and save the preacher from the suspicion of those heresies which would undeify Immanuel and kill at a blow the life of evangelical consolation in the soul. But while these infinite merits would seem to cover all, the application, or its mode, of their peculiar benefits to any, remains unannounced. Is it not by faith that we acquire an interest in his infinite merits? What then becomes of faith? Is the teaching of the scriptures respecting it, no part of the essential creed of a Christian? And from that creed shall the instruction of repentance be also expunged?

It is indeed a delicate task to distinguish between the essentials and the circumstantials of religion. But when an author of distinction comes forward, and boldly offers to tell us what are the essentials, we have a right to demand that he shall tell them all. And while we would not ourselves assume, with precision to draw the line; we may yet express our dissatisfaction if another draw it incorrectly.—It is not however, affirmed that there is, in these objections, conclusive evidence that Mr. K. was anti evangelical in his sentiments. While the reader carries with him a feeling of caution in this respect, he may, in regard to the great object of the book; safely deliver himself up to the instructions of our author and if he be not both enlightened and warmed, it shall not be the author's fault.

EUSEBIUS.

Sketches of the Life and Character of PATRICK HENRY; by *William Wirt*, of Richmond, Va.....8vo. pp. 427.....Philadelphia, James Webster, 1817.

We have seldom received so much pleasure in so short a time, as in the perusal of this book. Indeed, it is no small proof of its merit, that notwithstanding our expectations from the author, we have been more than satisfied by the work. At the same time, we are far from thinking it a *faultless monster*, or any thing like it. It is, in truth, sufficiently open to objections; though some of them, perhaps, might be fairly answered.

And in the first place, if we are to take the work as a piece of Historical Biography, it has certainly some serious defects. Viewed in this light, particularly, its facts are too few, and its narrative too long. It is besides quite too encomiastical, and wants that nice and curious developement of character which is the chief merit of this species of writing. But then, is it entirely fair to take it in this view? Our author himself tells us, that he does not pretend to give us a full biography; but only "detached sketches" of some prominent points in the history and character of his subject. After this then, though some of us may still regret that the work is not more to our taste, we have no right, we think, to quarrel with the writer for not doing what he did not intend, and perhaps had not the means to accomplish. It is certainly more liberal, and more just, to examine the piece according to its own nature and design, rather than according to any arbitrary name which we may choose to give it. Take it, then, in the view suggested by its modest and appropriate title, we think that our author has fully accomplished all that he undertook, and in a manner highly honorable to himself, as well as most agreeable to his readers. The Sketches are, indeed, very nearly all that they ought to be; light, brilliant, and engaging. In truth they are full of beauties, and even their faults have something so pleasing in them, that they may almost pass for beauties.

With regard to the materials, indeed, we have still some room to regret that they are so scanty; but this is certainly not the fault of the author, as it was not his business to make, and we are sure he has spared no pains to procure them.—Nor do we know that it is the fault of any one. At least, we feel ourselves much indebted to his correspondents, who came forward to aid him, and who seem to have performed their parts with a literary and patriotic zeal, that does honor to themselves, and to the State. All that our author could be fairly expected to do, he has certainly done: he has made the

most of the elements furnished to his hand, and proved his judgment and skill in selecting and combining them, as well as his taste and fancy in shewing them off to the best advantage. In truth the execution is commonly better than the matter. The general strain of the narrative is clear, and flowing; though sometimes a little inflated, and always too diffuse. It is not indeed very often relieved by profound or striking remarks; but it is occasionally varied by seasonable and judicious reflections. We are particularly pleased with its tender and benevolent spirit, especially in its admonitions to the young, which we hope they will have the wisdom to remember and improve.

With all this merit however, the work has still some faults, which perhaps deserve to be noticed. In particular, we must say that we dislike that general strain of compliment and exaggeration that runs through the whole of its pages. Our author has certainly a fine talent for saying handsome things of people; but he is a little too fond of shewing it on all occasions. Something indeed, we allow, was due to merit, and something to our patriotic feelings; but encomium is rather too frequent, and indiscriminate. At the same time, we do not doubt our author's sincerity; and we are sure that the fault has proceeded from a most amiable heart, that loves to shed the fine coloring of its own sensibility on every object around it. And indeed, it is a fault which we suspect our readers will more readily pardon, than the criticism which condemns it.

But we have also some fault to find with the style, as pleasing as it is. The diction, indeed, is commonly good; and perhaps more purely English than that of most of our native productions. It is besides often, and indeed generally elegant, harmonious, and flowing. But then its great fault is, that it is too fine and ambitious. It is in fact overloaded with ornament, and frequently incumbered with figures, which are not always selected with judgment, or developed with skill. At the same time, we are satisfied that many of these faults have proceeded from the mere hurry of composition, (for which, too, our author offers a pretty fair excuse;) nor have we found that they very sensibly diminish the general interest of the work. And indeed, if the merit of a book may be tried by its power of giving pleasure to its readers, especially the virtuous and intelligent, (and perhaps this is not the worst criterion either,) we do not remember any production of a similar kind, that deserves to stand higher in our esteem. With these remarks upon the general merit of the

“Sketches,” we shall now proceed to follow our author thro’ some of the details of his subject.

PATRICK HENRY, was the second son of John and Sarah Henry, and was born at their family seat called Studley, in the county of Hanover, on the 29th of May, 1736. His father, who was a native of Aberdeen in Scotland, and had come over to this country a few years before, was a gentleman of some distinction in his county, the Colonel of the regiment and presiding magistrate of the court. His mother, who was the widow of a Colonel Syme when his father married her, was a native of Hanover; and of the old and respectable family of the Winstons. Not long after his birth, his parents removed to another seat in the same county, called Mount Brilliant, now the Retreat, where he was put to school.

His education however, was very defective, and indeed his own indolence and aversion to study baffled all efforts to instruct him. He acquired notwithstanding, a slight knowledge of the Latin, and made some proficiency in mathematics, the only study of which he was observed to be fond. His darling passion was for the sports of the field, and he was always strolling away from his studies, to ramble through the woods with his gun. On these occasions too, he generally chose to be alone. Indeed his love of solitude was singular, and romantic. Even in company, he was unusually silent and reserved; though minutely observant of every thing that passed before him. Still he shewed no signs of future eminence, and was rather an unpromising boy. Our biographer, indeed, remarks that his propensity to observe and comment upon the human character, was all that distinguished him advantageously from his companions. He should have added, we think, his passion for solitude, which is often found to distinguish minds of a superior order, indicating a reach of capacity which the common pursuits of life can hardly engage.

At the age of fifteen, he was placed by his father behind the counter of a merchant, to learn the business; and in the year following, was established in trade with his elder brother William. His brother’s habits however, were if possible still worse than his own; and the chief management of the store, devolved upon himself, who had neither taste nor talent for his duty. He kept his accounts loosely, and trusted freely; and was of course very soon in the road to ruin. To amuse himself by the way, he learned to play on the fiddle, and flute; and having procured a few books, began to acquire a relish for reading. He enjoyed too, new opportunities for his study of human nature; and attended very diligently to the

conversation of his customers, with a view to examine their character and temper ; sometimes provoking them to discussion, calling for their opinion on given questions, and practising other similar artifices, to make them open their bosoms to his inspection. In the mean time, the business of the store was soon brought to a close ; the partnership was dissolved ; and he was left to wind up the affairs of the firm.

As prudence however, was not yet one of his virtues ; in the midst of all his embarrassments, and at the early age of eighteen, he married a Miss Shelton, the daughter of an honest farmer in the neighborhood, almost as poor as himself. Their parents, upon this, set the young couple on a small farm, with one or two slaves to help them. Henry however, had no turn for this new business, which required both industry and patience ; and after a trial of it for two years, abandoned it entirely ; sold off all his little property for cash ; and established himself once more as a merchant.

Here too, his bad habits, and bad management, still continued to hang upon him, and his business was soon in disorder again. The fiddle and flute were heard as formerly ; and the store was often abandoned for the chase. His reading however, was now more serious than before. He studied Geography, and read the charters, and history of the colony. He read also history in general, and more particularly that of Greece and Rome. Livy was his favorite book, and he read it again and again with increasing delight. But while he was thus amusing himself with the past, he was not attending to the present, nor providing for the future. His store was accordingly broken up ; his affairs went to wreck ; and he was once more turned adrift upon the world, with a wife and children to support.

Happily for him however, he possessed a firm and cheerful temper, which now prompted him to engage in some new pursuit, and he turned his eyes towards the profession of the Law. He accordingly applied himself to study for about six weeks, in which time he glanced through Coke upon Littleton, and the Virginia Laws ; and with this slender preparation, managed to obtain a license. He was twenty four years of age when he took his seat at the bar. The courts in which he practised were well furnished with lawyers ; and he lingered in the back-ground for some time, hardly supporting himself by his labours. Indeed there is no telling how much longer he might have remained in obscurity, but for the circumstances which led him to appear in the celebrated "*Parsons' cause*," as it was called by the people ; This was in 1763, in the 27th year of his age, and he displayed himself

on the occasion in a manner that interested and delighted his hearers. The particulars of this *debut* are detailed by our biographer, with his usual brilliancy of style. We are afraid however, that there must be some little exaggeration in the account. That great effects indeed were produced by the speech, we can easily imagine, and without allowing it any great eloquence either. We know enough at least of our county courts, even at the present day, to satisfy us that both the jury and audience, under the previous influence of a powerful feeling, may have been wrought into very great excitement, by very slender powers of declamation. We cannot but remark too, that we have not, as far as we see, the evidence of even a single witness of distinguished intelligence, who actually heard the speech. And we should like too, we confess, to have the opinion of some of the *parsons* on the subject. Indeed Mr. Camm, their champion, it appears, has given a very contemptuous account both of the court, and the advocate, whom he calls "an obscure attorney," with unpardonable insolence if his fame had been gained only by merit—and perhaps it is not quite fair to ascribe the whole of the statement to unworthy motives. At the same time, we are willing to believe that the speech was really one of much merit, and more promise; especially as we have less doubtful proof of the speaker's eloquence, on some other occasions.

By this display however, he seems to have gained little more than a barren laurel; for though his business increased, it was still too limited to support his family, and he found it necessary to change his home. He accordingly removed the next year to the county of Louisa, where he resided at a place called the Roundabout, and pursued the practice of his profession, with some success. At the same time, his passion for hunting, and his aversion to study, still continued to retard his progress; though his talents were often displayed, and as often admired. But he was reserved for better things, and the time was at hand.

In the *Fall* of 1764, he was called upon to appear before the committee of Privileges and Elections of the House of Burgesses, as counsel for a Mr. Dandridge of Hanover, on his petition against Mr. Littlepage, the rival candidate, and the returned member, accused of bribery and corruption. Williamsburg to which he repaired on this occasion, was the seat of government, and the court of fashion, and crowded at this time with gay and polished visitants from all quarters. Here then, he sauntered about for two or three days, in his coarse and shabby dress, exciting only laughter and contempt. When ushered into the room of the Committee, both members

and spectators seemed to wonder how he came to be admitted. But they were soon surprised in another way, when he began to speak in a style of eloquence which they had little expected, and which was only the more delightful on that account. This speech however, was merely the prelude to something better; and is indeed chiefly worthy of notice in this view.

In March 1764, the British Parliament passed their resolutions, preparatory to their plan of raising a revenue from the colonies by a stamp tax. These were communicated to the House of Burgesses, the following Fall, and received with great emotion. A special Committee was accordingly appointed, to prepare an humble remonstrance against them to the House of Commons, a memorial to the Lords, and an address to the King. All these however were unavailing, and in January 1765, the famous stamp act was passed, to take effect throughout this country, on the 16th November, ensuing. The Colonies were alarmed and confounded at the intelligence; unwilling to submit, and perhaps still more unwilling to oppose. In this state of things, the people of Louisiana, participating in the general feeling, began to express their wishes to have our Orator in the House; and Mr. Johnson, their member, cheerfully vacated his seat, by accepting the office of coroner, to make way for his election. He was accordingly chosen soon afterwards, and took his place in May 1765. And here, we are favoured by our author, with some fine and pleasing sketches of the House, and its leading members, executed in his happiest manner.—The portraits indeed are drawn with great beauty, and delicacy of pencil; though perhaps a little improved by the coloring of fancy. We regret that we cannot insert the passage as a specimen of his style; but the whole is too long for quotation; and we could hardly select a part without injury to the rest.

In this assembly it was, that (after a prelude in which he tried and proved his strength,) our orator ventured to bring forward his memorable resolutions on the Stamp act, which are justly regarded as having first established the point of resistance against it. Indeed it would seem that nothing but eloquence like his own, could have carried the house along with him, in spite of its loyalty and fear. A note of the transaction given by himself, is too interesting to be omitted. After his death, it seems, one of his papers was found sealed up, and endorsed, "Inclosed are the resolutions of the Virginia Assembly in 1765, concerning the Stamp Act. Let my executors open this paper." Within was a copy of the resolutions in his own hand writing, and on the back of the paper containing them, the following endorsement, also written by

himself, of which the five last sentences, (we shall give them in italics,) deserve to be recorded in the heart of every man in the country, “The within resolutions passed the house of Burgesses, in May 1765. They formed the first opposition to the stamp act, and the scheme of taxing America by the British parliament. All the colonies, either through fear, or want of opportunity to form an opposition, or from influence of some kind or other, had remained silent. I had been for the first time elected burgess a few days before, was young, inexperienced, unacquainted with the forms of the house, and the members that composed it. Finding the men of weight averse to opposition, and the commencement of the tax at hand; and that no person was likely to step forth, I determined to venture; and alone, unadvised, and unassisted, on a blank leaf of an old law book, wrote the within. Upon offering them to the house, violent debates ensued. Many threats were uttered, and much abuse cast on me, by the party for submission. After a long and warm contest, the resolutions passed by a very small majority, perhaps of one or two only. The alarm spread throughout America with astonishing quickness, and the ministerial party were overwhelmed. The great point of resistance to British taxation was universally established in the colonies. This brought on the war, which finally separated the two countries, and gave independence to ours. *Whether this will prove a blessing or a curse, will depend upon the use our people make of the blessings which a gracious God hath bestowed on us. If they are wise, they will be great and happy. If they are of a contrary character, they will be miserable. Righteousness alone can exalt them as a nation. Reader; whoever thou art, remember this; and in thy sphere, practise virtue thyself, and encourage it in others.—* P. Henry.” Such language requires no comment. The sensation excited by the resolutions reached the British Parliament, and the stamp act was repealed.

In 1769, our orator came to the bar of the General Court, where he was occasionally opposed to all the first legal characters in the colony. Here however, it is admitted, that he was not much distinguished as a lawyer; and indeed his knowledge of law must have been extremely defective. At the same time, in questions of fact before a jury, and especially in criminal cases, his power over the minds and hearts of his hearers, was singular and matchless. Our biographer gives us a very animated sketch of his eloquence and skill on these occasions; but we cannot stop to insert it. And indeed we must say, that much of what the writer seems to admire, we can hardly bring ourselves to approve.

Henry however, was soon to appear again with new splendor in that sphere which he was made to adorn. The British Parliament had renewed their attacks upon the rights and liberties of the colonies, and it became necessary to resist them. The House of Burgesses, which we have seen, was the first to begin the opposition to the stamp act, was still the first to oppose the new encroachments of the parent country; and Henry, who had returned in 1767 or 8, to his native country, was now the member from Hanover. Our author says, "he continued a member of the house till the close of the revolution," rather inaccurately, as the subsequent history shews. While he was a member however, he certainly took a leading and conspicuous part in all the patriotic measures of the day.

In August 1774, the first Convention of Virginia Delegates met at Williamsburg, and appointed Henry, (with several others,) a deputy to the Continental Congress, soon to meet at Philadelphia. He accordingly hastened at once to join that body, and took his seat in it on the 4th of the following month. And here again, he had the honor of opening the debate in a Speech which sustained, and even increased the fame of his eloquence. It is stated however, that he had no talent for the details of business; and it is added, that he lost some reputation by his draught of a petition to the king, which he had prepared at the request of his committee, and which was civilly rejected by the House. This leads our author to consider the question whether the talent of speaking and that of writing, are really incompatible; and he decides it, very justly, in the negative; though some of his remarks may require a little qualification. The talents are not incompatible; but there is no necessary connexion between them. The habit of writing may certainly improve the power of speaking; but it does not follow that it must. The habit of speaking is not so likely to improve the power of writing, though a taste of polite conversation is useful in giving the last polish to style.—But, whatever may be determined on this subject, we must think that our author concedes the point of Henry's deficiency in the article of writing, a little too broadly, and without sufficient reason. At least the fact of his failure in this single instance, is not the clearest proof of it. We know that Addison himself, whose power of moving the pen will hardly be questioned, was equally embarrassed in his attempt to communicate the news of Queen Anne's death, and after several fruitless efforts to perform that office, was obliged to have it dispatched by a clerk. In both cases, it was the novelty of the situation, and the interest of the subject, rather than any

want of competent skill, that produced the deficiency. It is fair to observe too, that Henry's letters and communications to the Assembly, which are open to our judgment, betray none of this supposed inability to write. They are in fact, extremely well done for such things; and we heartily wish that their clear and manly style were more esteemed and copied than it is. Indeed, our author himself is obliged to retract, or at least qualify his concession in this instance, though he does it, rather ungraciously, in a note.

On Monday, the 25th of March, 1775, the Virginia Convention met again at Richmond, and Henry was still a member. Here too he continued to distinguish himself by his patriotism and eloquence; and particularly by his resolutions for putting the Colony into a state of defence. The sketch of his speech in support of them, though but imperfectly caught from the memory of some of its hearers, is perhaps the best specimen of his manner which we are likely to get. Indeed, for boldness and animation at least, it will not suffer much by a comparison with the best of Lord Chatham. Perhaps however, it is but justice to add, our author himself may be entitled to some portion of its praise.

Shortly after this, we find Henry at the head of the Hanover Volunteers, on his way to recover the powder, which Lord Dunmore had removed from the magazine at Williamsburg. The account of this affair is given with interesting minuteness, and sufficiently proves the boldness and energy of his spirit. It proves too, his power and will to lead the way in the field, as well as in the house.

Not long afterwards, the Colonial Convention, having determined to raise a force for internal defence, appointed our orator Colonel of the first regiment, and Commander in Chief of all the forces raised, and to be raised, for the defence of the Colony. He accordingly hastened at once to head quarters, at Williamsburg, and established his camp in the neighborhood of that place. Here however, he soon found his situation extremely unpleasant. Indeed it would seem that the Committee of Safety, (or at least some members of it,) who were the real commanders of the army, had some distrust of his military talents. Mortified by this suspicion, and still more by the Continental appointments soon afterwards, and perhaps also feeling the genial bent of his nature in another direction, he soon resigned his commission, and retired from the service, with the regrets of the army.

On Wednesday, the 6th of May, 1776, the Convention met at the Capitol in Williamsburg, *to take care of the Republic.* For measures had now come to extremities, and the Conven-

tion, after instructing their delegates in Congress, to urge a Declaration of Independence, proceeded to establish a new government for the state. This was accordingly done on Saturday, the 29th of June following, when our present constitution was adopted. On proceeding to the choice of a Governor, Henry was chosen on the first ballot, and had thus the distinguished honor of being the first Governor of Virginia, freely elected by the representatives of the people. He entered immediately upon the duties of his office, and took up his residence by order of the Assembly, in the Palace from which Lord Dunmore had fled.

(TO BE CONTINUED.)



MISCELLANEOUS EXTRACTS.

[The terms *Whig* and *Tory* are as familiar as any others in use among us.—

The following account of their origin may, perhaps, be amusing to many of our readers. We confess that we are gratified to find that an appellation so honorable as the first, had its rise from those heroic defenders of civil and religious liberty, the old "Solemn League and Covenant" men. It may be the fashion of the present times to make sport of them. But there is nothing in Greek or Roman story, more calculated to dilate the mind, and excite that "glorying" which Longinus describes as the effect of true sublimity, than the patience, the courage, and fortitude of these men.]

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From the Edinburgh Monthly Magazine.

ORIGIN OF THE TERMS, WHIG AND TORY.

I. "This year (says Hume; Hist. Eng. 1680,) is remarkable for being the epoch of the well-known epithets of *Whig* and *Tory*, by which, and sometimes without any material difference, this island has been so long divided. The court party reproached their antagonists with their affinity to the fanatical conventiclers in Scotland, who were known by the name of *Whigs*: The country party found a resemblance between the courtiers and popish banditti in Ireland, to whom the appellation of *Tory* was affixed. And after this manner, these foolish terms of reproach came into public and general use; and even at present, seem not nearer their end than when they were first invented."

II. Mr. Laing takes no notice of the term *Tory*,—but of *Whig*, he gives the following as the origin:—

"Argyle and Lothian had begun an insurrection in the Highlands," and so forth. "The expedition was termed the

Whigamores' inroad, from a word employed by these western peasants in driving horses; and the name, transferred in the succeeding reign to the opponents of the court, is still preserved and cherished by the Whigs, as the genuine descendants of the covenanting Scots."

III. Bailey, in his dictionary, gives the following:—

"WHIG, (Sax.) whey, butter-milk, or very small beer,"—again,

"A WHIG—first applied to those in Scotland who kept their meetings in the fields, their common food being *sour milk*,—a nickname given to those who were against the court interest in the time of King Charles and James II., and to such as were for it in succeeding reigns."

With regard to *Tory*, he says,

"A word first used by the protestants in Ireland, to signify those *Irish* common robbers and murderers, who stood outlawed for robbery and murder; now a *nickname* to such as call themselves high church men, or to the partizans of the Chevalier de St. George."

IV. Johnson, again, has "WHIG, (Sax.) 1. Whey.—2. The name of a faction,"—and as to *TORY*, he supposes it to be derived from an Irish word, signifying a savage.—"One who adheres to the ancient constitution of the state, and the apostolical hierarchy of the Church of England—opposed to a Whig."

Torbhee is the Irish appellation for a person who seizes by force, and without the intervention of law, what, whether really so or not, he alleges to be his property.

V. Daniel Defoe, in No. 75, of Vol. VII. of his 'Review of the British Nation,' (1709,) gives the following history of these terms:

"The word *Tory* is *Irish*, and was first made use of in Ireland, in the time of Elizabeth's wars there. It signified a kind of robbers, who being listed in neither army, preyed in general upon their country, without distinction of English or Irish.

"In the Irish massacre in 1641, you had them in great numbers, assistant in every thing that was bloody and villainous, and particularly when humanity prevailed upon some of the papists to preserve protestant relations; these were such as chose to butcher brothers and sisters, fathers and mothers, and dearest friends and nearest relations,—and these were called *Tories*.

"In England, about the year 1680, a party of men appeared among us, who, though pretended protestants, yet applied themselves to the ruin and destruction of their country.

They quickly got the name of *Tories*.—Their real godfather, who gave them the name, was *Titus Oates*; and the occasion as follows: the author of this happened to be present.—There was a meeting of some people in the city, upon the occasion of the discovery of some attempt to stifle the evidence of the witnesses, (about the popish plot,) and tampering with Bedlow and Stephen Dudgale.—Among the discourse, Mr. Bedlow said, he had letters from Ireland, that there were some *Tories* to be brought over hither, who were privately to murder Dr. Oates and the said Bedlow.

“The Doctor, whose zeal was very hot, could never hear any man talk after this against the plot, or against the witnesses, but he thought he was one of these *Tories*, and called almost every man who opposed him in discourse—a *Tory*; till at last the word *Tory* became popular, and they owned it, just as they do now the name ‘*highflyer*.’”

“As to the word *Whig*, it is *Scots*. The use of it began there, when the western men, called *Cameronians*, took arms frequently for their religion. *Whig* was a word used in those parts for a kind of liquor the western Highlandmen used to drink, the composition of which I do not remember, but so became common to those people who drank it. These men took up arms about the year 1681, being the insurrection at Bothwell Bridge. The Duke of Monmouth then in favor here, was sent against them by King Charles, and defeated them. At his return, instead of thanks for his good service, he found himself ill treated for using them mercifully. And Lauderdale told Charles, *with an oath*, that the Duke had been so civil to the *Whigs*, because he was a *Whig* himself in his heart. This made it a court word, and in a little while all the friends and followers of the Duke began to be called *Whigs*; and they, as the other party did by the word *Tory*, took it freely enough to themselves.”

STRILA.

Edinburgh, May, 1817.

From the Same.

ON THE UTILITY OF STUDYING ANCIENT AND FOREIGN LANGUAGES.

Mr. Editor—It is my object, on the present occasion, to advert to some of the advantages of which, if impartially considered, the study of ancient and foreign languages will be found to be productive.

The first advantage which I shall notice, as resulting from an acquaintance with such studies, is the invigorating influ-

ence which they have over the understanding. To be convinced of the reality of this fact, it is only necessary to attend to the operations of the mind to be called forth in learning any language. In acquiring a knowledge of Latin, for instance, a person ought (if I may be allowed to borrow the words of Beattie) to be able to “show, that he not only knows the general meaning, the import of the particular words, but also can refer each to its class : enumerate all its terminations, specifying every change of sense, however minute, that may be produced by a change of inflection or arrangement ; explain its several dependencies ; distinguish the literal meaning from the figurative ; one species of figure from another ; and even the philosophical use of words from the idiomatical, and the vulgar from the elegant ; recollecting occasionally other words and phrases that are synonymous or contrary, or of different tho’ similar signification ; and accounting for what he says, either from the reason of the thing, or by quoting a rule of art or a classical authority ;—a mode of proceeding which must no doubt operate differently, according as it is more or less scrupulously observed ; but by which, even when partially adopted, and as far as possible applied to other languages, it will not surely be denied, the attention must be fixed, the judgment strengthened, and the memory improved.

All this, it may be answered, is very true,—and all this may be safely granted ; but it may be asked, in conformity with a very popular objection, at how high a price are these benefits to be purchased ? Why at the expense of thought—at the expense of that which alone merits a moment’s consideration ? For, it may be maintained, the natural tendency of such an employment of the human faculties is to abstract the attention from things to words ; from real important knowledge to things insignificant in themselves, and valuable only as a means for the attainment of an end.

This, however, is evidently founded upon error. Every thing is liable to be abused. But because some men have been deluded by contracted views, and foolishly imagined that their mental aliment was augmented in proportion as their verbal stores were increased, it does not surely follow that all are equally misled by fancy ; or that, in studying different languages, a man may not, at the same time, and with at least equal fervour, attend to thought as well as to the expression of an author. In fact, no sensible person ever thought of separating the two objects.

But besides their utility in invigorating the understanding, ancient and foreign languages ought likewise to be studied,

inasmuch as they facilitate the attainment of our own tongue. In glancing at this part of the subject, I do not mean to insist upon the advantages of etymological researches, in opposition to usage and the practice of the best models of English style. With respect to their mutual influence upon composition, the former must undoubtedly be ranked infinitely below the latter. But I believe it will be admitted by the most inveterate enemy of such inquiries, that by tracing words to their originals, and by viewing them in all different varieties of acceptance in which they have been successively received, a much greater insight into the principles of our vernacular speech will be obtained, than could have been expected from any other source.

Another advantage to be derived from acquisitions of this nature arises from the intimate connexion subsisting between the literature of other countries and the literature of this. They are, indeed, so interwoven with each other, that there is scarcely one celebrated work in the English language whose pages do not teem with allusions to ancient and foreign writers. Their very phraseology is often introduced; sometimes for its beauty—sometimes for arguments connected with it. If unacquainted with the originals from whom quotations are thus frequently introduced, we must, therefore, be content to remain ignorant of many passages in our own writers, and consequently, a great portion of our pleasure and our profit must be lost.

Conversation, too,—at least that kind of it which ought most highly to be prized—the conversation of the knowing and informed,—turns so frequently upon books, and upon topics to which books relate, that without a tolerable knowledge of other languages besides our own, or unless endowed with very extraordinary powers indeed, we must either be debarred from the enjoyment of the benefits of cultivated society altogether, or be compelled to listen to that which we do not understand, and which can only mortify our feelings by impressing us with a sense of our own inferiority.

But independently of advantages thus extensive and adventitious, ancient and foreign languages will be found to be well entitled to attention, from the pleasure and instruction which they themselves are capable of affording. It is to these languages that we are to look for some of the best writers that the world ever produced. In poetry, in oratory, and in some branches of philosophy, they have never been surpassed. Shall we then deliberately relinquish the possession of such intellectual treasures, merely because we cannot undergo the toil of rendering them accessible?

Translations will not answer the purpose. "Let any man," says the writer whom I formerly quoted, "read a translation of Cicero and Livy, and then study the original in his own tongue, and he shall find himself not only more delighted with the manner, but also more fully instructed in the matter." "I never could bear to read a translation of Cicero," says Burke, in a letter to Sir William Jones." "Demosthenes," continues the same writer, "suffers, I think, somewhat less; but he suffers greatly—so much, that no English reader could well conceive from whence he had acquired the reputation of the first of orators." "I once intended," says Dugald Stewart, in reference to some extracts from Bacon, which he had inserted in the original Latin—"I once intended to have translated them; but found myself quite unable to preserve the weighty and authoritative tone of the original."

In the enumeration just exhibited, it will be observed I have not included the advantages to be derived from the study of the dead languages, by persons who wish to be of the learned professions,—and from that of the living ones, by those whose inclination, or whose way of life, renders it necessary to travel into foreign parts. On this branch of the subject, indeed, it were useless to enlarge; for to persons of this description, such philological studies must be considered not as a mere matter of choice, but as absolutely necessary.

Religious Intelligence.

GENERAL VIEW OF THE STATE OF RELIGION.

We have taken some pains to acquire information on this subject; and think it expedient to present, in the first number of this Journal, our views on this subject. Should subsequent information lead to the discovery of any error in the report, it shall be immediately corrected.

Most of our readers know something of the condition of the world, when our Saviour commissioned his disciples, and sent them forth to proclaim the glad tidings of Salvation. The most prominent features of the primitive Church were the purity of its faith, the fervour of its charity, and the activity of its zeal.

In process of time, however, this beauty was deformed, this glory tarnished. The Church became secularised; and its original glory vanished.

Affairs went on from bad to worse, until the glorious era of the Reformation. That event, although pregnant with the most important consequences to the world, was by no means unaccompanied with circumstances to be deplored by the friends of true religion. The unseemly heats and divisions which arose among Protestants were unfriendly to the cause of piety; and greatly impeded the progress of truth. In

many instances, political feelings were brought in to exasperate religious contentions. And even now—such is the connection between different ages—the effects of former controversies is deeply felt in the Christian World.

That part of the human race embraced within the pale of the Church, or to speak more correctly, denominated *Christian* in the way of distinction, from Pagans, Mahometans and Jews, may be divided into three grand sections; Members of the Greek Church, Roman Catholics, and Protestants.

In the 11th Century, a division took place between the Christians in the eastern and western parts of the Roman Empire, which has continued unhealed to this day.—Of these parties, the Bishop of Rome headed one, and the Bishop of Constantinople the other. It is the latter, which is denominated the Greek Church. This communion embraces the Russian Empire; the Christians diffused through the Turkish Dominions; and those of Abyssinia, and Syria. Of the present state of vital piety among the members of this widely extended communion, we have no information sufficiently detailed to be satisfactory, except in reference to the Russian establishment. Respecting this last, a work by Pinkerton, entitled the *Present State of the Greek Church*, may be consulted with much satisfaction. The principal part of the book is taken up with an exposition of the faith of the Greeks, by a dignitary of the Russian Church. The system of doctrine is much nearer that contained in the Bible, than the previous accounts of travellers would lead one to suppose. In the form of worship indeed, there is wonderful mummerly. The Calendar of the Church is more than full: that is, there are more saints whose festivals are to be observed, than there are days in the year. And in their Churches, which are very splendid, and abound in paintings, worshippers, in their zeal to secure the favour of patron saints, appear to forget the only proper object of adoration.

This is deplorable enough. Yet it is consoling to know, that these fooleries are not enjoined as by divine authority: neither is infallibility claimed by the church. The supreme authority of scripture is every where recognised; and reference is made to that standard of divine truth in support of the doctrines taught to the people. This warrants the hope that the measures, now pursued with great activity, to extend the blessings of education through this immense empire, and to put the Bible into the hands of all, will be productive of the happiest effects. In proportion as people are enlightened they become disgusted with those forms of worship which address the senses instead of the understanding.

The numerous members of the Greek Church, under the Turks are said by travellers to have very little more than the name and the forms of their religion.

Respecting the Romish Communion so much has been written, that it cannot be necessary to fill our pages with many remarks. In justice to ourselves, however, and for the sake of expounding our own views, we would make a distinction between the humble, pious, and benevolent catholic, who loves the Lord Jesus Christ, and his servants for Jesus' sake; and the papist, who blindly devoted to the *See of Rome*, fiercely maintains the infallibility of the pope, and the immaculate purity, and unerring wisdom of the *Mother Church*; while without fear or remorse, he hurls anathemas on every one who believes his own senses, rather than the dogmas of a priest; and thinks it safer to deliver himself up to the guidance of an inspired apostle, than to yield to vain, and arrogant claims to infallibility. The former of these we would acknowledge as a brother; but with the latter we can claim no fellowship. We have considered the spirit of the *papacy*, and are fully persuaded that it is hostile to all the best interests of man; to political and civil liberty; to freedom of enquiry; to social enjoyments; and worst of all, to true piety.

These remarks have been called forth by the circumstances of the times. The French Revolution threatened for a while the extinction of this establishment. Within the last two years however, great and very unexpected changes have taken place. The pope has been restored to his temporal power; the inquisition re-established in Spain; the order of Jesuits re-instituted; protestants under the power of Catholics have been sorely persecuted; the devotees of the papacy assume a bolder tone, and talk now of the tottering and rotten cause of the Reformation; and his Holiness of Rome thinks it worthy of the vicar of Christ, and the successor of St. Peter, to issue one *Brief* after another against Bible Societies. Amidst these unpromising appearances, however, some signs of spiritual life appear among the members of that communion.

The records of the Bible Society show instances of the most laudable zeal and activity in diffusing the knowledge of the divine truth.

From these we pass to the various communions of protestants. Ecclesiastical historians have divided them into two general classes; the Lutherans, and the Reformed. The derivation of the first name is obvious; all being thus denominated, who have adopted the peculiar sentiments of Luther. Other protestants, whatever their distinguishing opinions, have been classed under the general name *Reformed*.

Lutheranism prevails in Sweden, Denmark and Norway, and in many of the States of Germany. In its external form it has several varieties; thus in Sweden and Norway, the church is episcopal; in Denmark, the authority which elsewhere is committed to diocesan bishops, is in the hands of *superintendants*; and in Germany, the power is vested in the Consistory, which body has over it a perpetual president. This is a system midway between Episcopacy and Presbyterianism. The state of religion in Germany is, as far as we can learn, by no means favorable.—The influence of *Philosophism* in that country has not been small. Pretty

gross Deism, under the veil of christianity, for some time, was the most popular system. This seems to be giving place to something much resembling mysticism; but yet not precisely like that which was formerly so called. It is a religious feeling, which, disregarding all doctrines and forms of worship, exists only in the mode of vague sentimentality; it is, as respects our language and ideas, without "a local habitation or a name." We hardly know how to describe it, except by saying that it bears about the same analogy to the vital practical religion of the Gospel, that the sensibility of a disciple of Sterne, bears to the active benevolence of a Howard, a Reynolds, or a Clarkson. In Denmark and Sweden the state of affairs is more promising; as is the case in the dominions of the King of Prussia, where it is said that the Lutherans and Reformed have merged their differences in one communion, distinguished by the term *Evangelical*.

Among the Reformed churches on the continent of Europe generally, a spirit of apathy has prevailed to a most deplorable extent. In Geneva, where the school established by Calvin, and under his direction, and that of Beza, and Turretin, and other distinguished men, appeared like a city set on a hill, a worldly philosophy has made sad havock. The Dutch Church has also declined greatly from her original zeal and purity. And in France, where once more than five millions of protestants were ready to face every danger, and to suffer death in defence of their religious liberties; where such men as Blondel, and Daille, and Claude, and Le Blanc, and Saurin adorned the church, the power of religion seems to be but little known, and zeal for God but little felt.—There are yet, however, two millions of Calvinists in that country; and it is understood that recently they have been excited to some efforts for the promotion of vital piety, from which good is expected. In the dominions of the King of Belgium, appearances are still more favorable; as is the case in Switzerland. The establishment of a Bible

Society in Geneva has inspired the hope that the church there is about "to return to its first love."

It may be laid down, we think, as a maxim, that in whatever society, little concern is felt for the extension of religion, there, are tokens of decay. No church, it seems, ever will flourish while it sits down satisfied with what has been done for the honor of God, and the salvation of men. There may indeed be a very active spirit of proselytism, without any thing of the "life and power of true godliness." But the existence of this heavenly principle will supply a stimulus to continual activity. We will go farther, and affirm that there is no reason to expect that any particular religious society will continue in a prosperous state longer than while its members are earnestly desirous to do their part in making known the saving health of the gospel to all nations.

We have thought proper to preface with these remarks the brief account which we have to give of the state of religion in the British Islands. It is true that *there* religion has to contend with all the disadvantages by which a connection with the state encumbers it; yet notwithstanding this, and it is a very serious deduction too—there is much to gladden the eye, and to rejoice the heart. In both the English and Scotch establishments there are many men of truly evangelical principles, and ardent piety, who are zealously engaged in promoting the best interests of man. It is true that much human infirmity is manifested; that mutual jealousies and bickerings are too prevalent; yet much is doing in which every christian will heartily rejoice. In the mean time there are various classes of Dissenters, whose zeal and piety are producing most happy effects. We have reference here to the Independents, Baptists, Methodists and Presbyterians in England; and to the Burghers and Antiburghers in Scotland.

We have not room in this article to enter into a detail of all the societies instituted in the United Kingdoms for the promotion of religion.

The Bible Society, in any enumeration, must take the lead. This greatest of all charities will mark an epoch in the history of the church. Altho' it is not without opposition, yet multitudes of all denominations are heartily united in its support. And at its annual meetings, the feeble cry that the *church is in danger*, is drowned amidst the cheers and hearty gratulations of thousands who rejoice in beholding the energy and zeal, and harmony, with which its members pursue the simple and sublime object of this Institution.

Next to this pre-eminent Association, we would rank The London Missionary Society. This institution, which in point of time preceded the former, is established on principles of the greatest liberality. It embraces men of all denominations, and employs pious Moravians or Lutherans; Baptists or Independents; Churchmen or Methodists. Its labors have been great, and their effect very considerable.

After these, the Church—Baptist—Methodist—Edinburgh Missionary Societies deserve our notice. But we cannot dwell on these topics.

Next to these institutions, those of Sunday Schools, and various education societies, deserve attention.—And last, though not of least interest, is the society for promoting christianity among the Jews; extracts from whose interesting reports will appear in the course of our work.

After this rapid glance at affairs abroad, we shall do well to look at home. Every thing associated with our own country, this "land of the free, and this home of the brave," comes on us with a power that at once subdues and leads us captive.—Tremblingly alive to all its interests, its honor, its welfare, we can with difficulty speak in terms as cool and calm as the nature of our present subject seems to require. This is the only country in the world where freedom of conscience is perfectly enjoyed. The law protects all—but allows exclusive privileges to none. *Esto perpetua!* So may it continue as long as the sun and moon endure!

But what is the state of Christianity in this land where there are no corporation and test acts; no spiritual lords; no alliance between religion and the state? There are various denominations among us; but not more than in those countries, where there are acts of Uniformity. There are complaints that the institutions of religion are not well supported; but not heavier than where the clergy are paid by law. But we did not mean to touch on these themes—the living Spirit of Christianity is the object of our enquiry.

Leaving out the subordinate divisions, the Christians of the United States, may be divided into five grand classes, Congregationalists, Presbyterians, Episcopalians, Baptists, and Methodists. The first of these, chiefly occupy that part of our country termed New England. As for the rest, they are pretty much scattered through the various states. According to the maxim before laid down respecting the evidence of some energy of vital principle among Christians, a view of the American Churches will afford encouragement, and lay a foundation for thanksgiving. There is among us a national Bible Society, in which all classes of Protestants cordially co-operate. In all our States there are Institutions intended for the same purpose.—Of these, many are auxiliary to the national Society. Besides these, there are in the New England Churches, a foreign, and, it is believed, several domestic Missionary Societies—A Society for the education of poor and pious youth, for the ministry—A Society for the education of heathen youth—A Theological Institution of very considerable resources, and other institutions of christian benevolence.

Among the Presbyterians of different denominations, there are several Theological Seminaries; and domestic Missionary Societies; and, what is highly gratifying, a Missionary Institution recently formed by the union of the whole Presbyterian interest, for the purpose of sending the gospel of Christ to the heathens, in our own territories, and to the inhabitants of South America.

The Episcopalians, have determined to establish a Theological Seminary for the education of young men for the ministry in their church; and to send out Missionaries to build up their waste places.

The Baptists are active in the cause of both domestic and foreign Missions; and have several small institutions for the education of youth for the ministry.

The whole Methodist establishment may be regarded as a Missionary Society, and it is well known that their preachers are zealous and active.

In addition to this, it may be observed, that in all the large towns in this country, Sunday Schools are established, and well attended. And lastly, there are various Religious Tract Societies, which annually distribute to a very considerable amount.

This rapid, and very general statement will serve to show that in these ends of the earth, God has been pleased to manifest himself; and that American Christians have reason to be glad in the Lord. Great is the change which has taken place in the last twelve years—Yet, much is still to be done. Many parts of our country are even now desolate.—Many youth are growing up without religious instruction. Our population is pouring like a flood into the new countries—Such is its increase, that all the zeal and activity of all the Churches, is required to make the supply of religious instruction, keep pace with the demand. Indeed, the population is now far ahead—and all who love the Lord Jesus Christ, all who are concerned for the best interest of man; all who love their country, are loudly called on to make every exertion, to avert an evil of fearful magnitude, with which we are threatened; namely, the operation of the physical and intellectual energies of civilized man, undirected and uncontrolled by the light and power of true religion. Should this fear ever be verified, we may bid a long farewell to all our greatness. Laws and institutions, however wise, however sacred, will be no more efficacious to restrain

the impetuous passions of man, than flax touched with the fire is able to bind a giant in the very tempest of his fury.

While we feel the deepest solicitude on this subject, while we contemplate with palpitating hearts, and breathless anxiety, this country, which we fondly call ours, in its happy constitution, and rising glory; and with solemn forebodings, apprehend that some votary of ambition may in after times, profanely touch our ark, and find in a luxurious, and licentious people, spirits as dark as restless, as daring as his own to support his wicked designs; while hoping, and fearing, and praying in reference to these great and lofty themes, it affords unspeakable pleasure to see this movement in all the churches. Should the zeal of party, occasionally produce unpleasant collisions—and it will be too much to hope that this will not be the case—still there will be a vast overbalance of good. And we should think meanly of ourselves, however we may be attached to a particular society, if we had not hearts to rejoice in the prevalence in any form of that vital religion, which, wherever it does prevail, makes men better in every domestic relation, kinder neighbours, more peaceable and industrious citizens, more faithful and upright magistrates—which, in a word, prepares them for life, for death, and for heaven.

SELECT LITERARY INFORMATION.

One part of the design of the Conductors of this Journal is to afford literary intelligence to its readers. Our object in this is not merely to gratify an idle curiosity, but to excite and encrease a love of literature. Regular details of the labours of the learned, of books published and discoveries made, is well calculated to rouse the reader to intellectual exertion. They give him some view of the progress of the human mind, and let him see that by indulgence in mental inactivity, he will, in the march of intellect be left far in the rear. It has often been a matter of regret, that works calculated to afford information on the progress of learning have had so limited a cir-

culatation in our own country. While England has its hundreds of periodical journals circulating each to the number of from three thousand to twenty thousand in a month; in the United States, only three or four works of this kind, have any thing like a permanent existence; and these have not been so supported as to afford a liberal remuneration to their conductors. We know very little indeed of the number of subscribers; but we frequently observe on their blue and green covers, notices that subscriptions are due; and earnest requests that payment should be made.

A considerable addition however, to the number of periodicals, may be expected before long. A Quarterly Review, we hear, is to be established at Washington. A monthly Scientific Journal is about to be commenced in New York—And a Quarterly Journal of Sciences to be conducted by Professor Silliman of New Haven, has been announced.

We rejoice in the appearances of a wider diffusion of a literary taste among us, and shall be most happy, in our humble way, to promote this good work. We cannot but express, in this place, our satisfaction on account of the increase of Religious Magazines; and Newspapers. However, we may differ in opinion in regard both to doctrine and church government with some of their conductors, yet we are pleased to see them circulate. Every one has a right to publish his own sentiments—and others have an equal right to examine them—Liberal and enlightened discussion will afford both pleasure and edification—And we are persuaded that such is the tone of feeling and sentiment in the great body of our people, that angry debate and acrimonious attacks on either individuals or societies will be *discountenanced by the public*.

These prefatory remarks, although perhaps too much prolonged, cannot yet be brought to a close. We think that the cause of literature has suffered in our country for the want of suitable booksellers—Most who have engaged in this business, have gone into it, merely in the spirit of

trade. Raised in printing offices, or brought up as book binders, with nothing more than a very plain English education, they have set up only with a view of making a living. Utterly destitute of literary spirit, they have given themselves to the public, and yielded without a struggle to the demand for novels and plays, and all that sort of trash, which has poured on us like the sand in an African desert. To these remarks, we know that there are honorable exceptions; but too few to counteract the evil to any great extent. Among these, we take pleasure in noticing our friends, Eastburn & Co. of New York. We could wish that Literary Rooms, similar to theirs, could be established in every large town in the United States. There you meet with every Literary, Scientific or Religious Magazine of any celebrity in the world, as well as regular files of News-papers, domestic and foreign; Maps, Gazetters, &c. &c. In addition to this, these gentlemen keep for sale, perhaps, the best assortment of books, in both ancient and modern learning, to be found in our country. They have a collector in Europe, who, it would seem is a man of great industry, and research; so that if one wants a book not to be found in this country, it may be procured, if to be had at all, in the shortest possible period, by applying to these very meritorious booksellers: who may at the same time be recommended as spirited and active publishers.

Once more, we must remark that our limits will compel us to be very brief on the general subjects of this article. While however, we exercise our best powers of selection, we shall take care to afford to our readers important intelligence from whatever quarter it may come. In all that wise and pious men publish, there is a common property. "All are yours" says the Apostle, "whether Paul or Apollos or Cephas. Why may I not light my taper at the fires of a Scott, a Cooper, a Gisborne, a Fuller, or a Hall, as well as at those of a Dwight, a Mason, or a Chalmers? Whatever then is calculated to promote vital piety, strengthen faith,

and extend brotherly love, as far as circumstances will allow, shall be duly noticed by us. And we shall take especial pleasure in turning the public attention to any thing calculated to promote improvement in our own country. But it is high time to let our readers have a *sample* of this article.

FOREIGN INTELLIGENCE.

1. A Polyglott Bible, is in course of publication in London, by *Bagster*. It contains the Hebrew Text, the Samaritan Pentateuch, the New Testament in Syriac, the Septuagint, and Greek Testament, the Latin Vulgate, and the English Version. It is to be contained in 1 vol. 4to, or four volumes of a pocket size. To this work is to be added a supplementary volume, entitled *Scripture Harmony*, being a concordance of nearly half a million of references; and printed so as to interpage with any part of the above Polyglott, or to be used as a distinct work with any other bible. The work is so printed, that the purchaser may have either the whole in a quarto volume, or any two languages that he prefers in duodecimo. Its typographical execution is said to be admirable, and it is warmly recommended by some very judicious Reviewers—The price of the work is about 24 dollars.

2. *Biblia Hebraica*, or the Hebrew Scriptures of the old Testament; without points, after the text of Kennicott, with the chief various readings selected from his collection of Hebrew MSS; from that of De Rossi, and from the ancient versions, accompanied with English notes, critical, philological, and explanatory, selected from the most approved, ancient and modern, English and foreign Biblical Critics. By B. Boothroyd 2 vols. 4to. Price 4*l.* 10*s.*

This work is said to be rather incorrectly printed—With this qualification, it is recommended as one of very considerable importance to the Biblical Student, who cannot have access to the large and expensive volumes of Kennicott, Houbigant, and other celebrated critics. The notes are said to be judiciously selected, and particularly valuable.

3. A new Family Bible, and Improved Version, from corrected texts of the Originals, with explanatory notes, and practical reflections on each chapter; intended to render the holy Scriptures more plain and easy to be understood. By the same.

4. A similar work is publishing by J. Bellamy.

These learned men declare that their sole object is to make the Bible better understood; and state that they have been employed for thirty years in prosecuting, under favorable circumstances, studies to qualify them for this great work. We have before us at this time some criticisms by Bellamy on the Song of Solomon, as it is called, which are certainly very ingenious.

5. The New Covenant, translated into the Hebrew language from the original Greek, by the direction, and at the expense of the London Society for propagating Christianity among the Jews.—If this Society had done, and never should do any thing else in promotion of its object, we should have reason to rejoice in its establishment. Many of the descendants of Abraham receive the New Testament thus put into their own language, with gladness, and peruse it with great eagerness.

6. Sunday Schools excite at present a very great interest in the minds of our brethren of various denominations in England, Scotland and Ireland. We shall hereafter give our readers some information on this subject; we have only introduced it here for the sake of recommending "The Sunday School Teacher's Guide;" and "The Sunday School Teacher's Monitor;" the former by J. A. James; and the latter by Rev. Thomas Raffles. Both have been re-printed in this country; and are well worthy of diligent perusal by any who may be able to procure them.

7. He who, both as a preacher and a writer, attracts the greatest attention at present, in the religious world, is Thomas Chalmers, D. D. of Glasgow. He has published Evidences of Christianity—Discourses on the Christian Revelation, viewed in connection with Modern Astrono-

my, and several occasional sermons. Such is the demand for these works, that the publishers are tasked to supply it. An edition of the Astronomical Discourses to the amount of three thousand, was exhausted in one week. The principal part of Dr. Chalmers' writings has been republished in this country.

8. The faithful and diligent translator of Calvin's Institutes, John Allen, has recently published a work, entitled "*Modern Judaism*," of which the following general account is given in the Eclectic Review: "The public are much indebted to Mr. Allen for the pains which he has taken to furnish this portraiture of Modern Judaism. It is almost a reproach for persons who acknowledge the authority of the Bible, to be unacquainted with the present opinions and ceremonies of a people, whose history, and the records of whose civil and religious polity, constitute so large a portion of it. Though they live in the midst of us, and mingle with us, how little do christians know concerning them. The present work supplies a very important *desideratum*, and the spirit of the author we can most cordially applaud. "*Modern Judaism*" will afford its readers no small degree of information and amusement; and it can scarcely fail to produce increased satisfaction with the reception of christianity, as, "a faithful saying and worthy of all acceptance;" confirmed not only by the miracles which attended its introduction, but by the history and living testimony of its most inveterate enemies.

9. The indefatigable author of the above work has given to the public a translation of Outram De Sacrificiis (on Sacrifices). This has been generally considered as a very able performance. Since its first publication it has been referred to by various writers in terms of great respect. The wonder is that it has not been rendered unto English before this time.

10. It is gratifying to us as Americans to perceive a growing respect for our own writers, among European Christians. Dr. Mason's Plea for Sacramental Communion, has passed

through two editions in Great Britain during the last year. The lives of Mrs. Graham, of Mrs. Ramsey, of Mrs. Newel, and Miss Fanny Woodbury, have been re-published, and widely circulated.

It is said that the Armenian Academy established at Venice has discovered a complete manuscript of the Chronicle of Eusebius of Cæsarea. It is a translation into the Armenian language, and is of the fifth century. It is proposed to publish the Armenian text with a Latin translation.

DOMESTIC.

A. Finley, of Philadelphia, has issued proposals for publishing, by subscription, Parkhurst's Hebrew Lexicon.

E. Earle has lately published a corrected and somewhat enlarged edition of "Memoirs of the Duke of Sully, prime Minister to Henry the Great." This is, we believe, the first American Edition of one of the most valuable historical works in any language.

Eastburn & Co. have published "Female Scripture Biography, including an Essay on what Christianity has done for women." By Francis Augustus Cox, A. M. 2 vols. 12mo.

A slight examination of this work induces the belief that it will be acceptable to all who admire Hunter's Sacred Biography, or Robinson's Scripture Characters. The Essay is on a subject at once curious and interesting. We would recommend it to our female readers as particularly worthy of their attention.—Also, Memoirs and Remains of the late Rev. Charles Buck, containing copious extracts from his Diary, and interesting letters to his friends.—By John Styles, D. D. \$1 25.—And Memoirs of the late Claudius Buchanan, D. D. By the Rev. Hugh Pearson. \$2 75.

From the Farmers' Magazine.

In a late No. of this work it is stated that the best remedy for cattle *swelled* by clover, or other succulent food, is *Tar*. The author of the communication appears to be an experienced practical Farmer, and assures us that after having tried various methods of cure, he had been brought at last to depend on tar.—He directs that "about the size of a hen's egg should be given to a swollen cow—which commonly effects a speedy cure; if not, it may be repeated without injury; also it may be used as a preventive."